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Bewildered Man and the Christmas Hope

by Miles H. Krumbine

CHRISTMAS 1949 finds modern man completely bewildered. The wounds of the body slowly heal. The wounds done to the mind seem to ache worse than ever. The ardent hopes that nourished us at war's end are faded out; the dark forces we thought under control again menace our precarious hold on order, law and such stability as we have. Mercy and compassion everywhere threaten to give way to bitterness and hate. Today we doubt precisely, we hope vaguely. Moreover, the mind of modern man is coming to distrust itself and suspect that the human predicament is beyond solution by human means.

The world into which Jesus came was not unlike the world in which we live. Seneca in his *Moral Essays* expounds with clarity and beauty the glorious nature of the good life but throughout leaves one feeling that man has exhausted his potentiality and power to achieve it, ever. In other words, the best thought of the day ratified every suspicion that man is finished and undone. St. Paul, too, was convinced that "I can of myself do nothing", but because Jesus came, he immediately added, "I can do all things through Christ who strengtheneth me." Thus empowered, he flung himself at the Roman Empire, single handed, and beat it.

The bewildered, aching mind of modern man has the privilege to remind itself this Christmastime that the tragedy of our age is not that it made a Hitler, but that it did not make a St. Paul. That tragedy continues and will continue until we let the essential message of Christmas penetrate our souls and transform our minds.

WITH JESUS morals came first. "Seek ye first his kingdom and his righteousness and all these things shall be added unto you." "All these things" are political stability, economic well-being, social justice and peace of mind. When Mary sang the *Magnificat*, she laid down a radical program. When Jesus preached the Sermon on the Mount, he taught a revolutionary ideal. Such peace and serenity as men have had, they found when they gathered, hand in hand, at the foot of the Cross, celebrating the launching of that program, the establishment of that ideal in human hearts and minds. It could be that much of the ache of the modern mind is caused by its painful attempt to consent to the cynical attitude that morals are irrelevant in the affairs of men.

There is a certain efficiency in totalitarian methods which seems to capture our imaginations, if not with approval at least with sly admiration. Yet these methods are making all kinds of difficulty in a world that wants, above all things, peace, and gets, above all things, authoritarianism. There is nothing for it but for the individual to yield to that transformation of his mind which makes fundamental the conviction that morals come first — in the home, in the state, in the great wide world of men and of nations.

A CENTRAL TRUTH of revelation we have in Christ is enshrined in the phrase, "Blessed are the meek for they shall inherit the earth". Jesus lifted this phrase bodily out of the Hebrew culture. For that reason it is the more significant. It is as though Jesus were saying to the aching mind of his time, "It is your privilege to recapture an insight centuries old and put it to work in your world."

"The meek have no historian," Michelet says. This is unfortunate, for they do have a history. They are bearers of revelation, — the world's lonely ones, the world's beaten, insulted and rejected ones. They are those out of whom finally issues, in their despair, a soul-shattering confidence in God, a world-shaking effort at social righteousness and justice which, I have faith to believe, will in our day bring forth a vast transformation in our greedy, power-lusting, spiteful world and make of it a world whose mind is set on peace and whose hand is devoted to its accomplishment. Certainly, we now know that arrogance has its limitations. Why not then cherish, humbly, the knowledge that the meek have a peculiar advantage. They are not so well off, not so wise, not so rich, not so impressive that they think themselves capable of accomplishing anything apart from God. Wherefore, with Jesus they say, "With man it is impossible; all things are possible with God". A certain dose of meekness is perhaps the penicillin needed for the sick mind of today.

ASSOCIATED WITH CHRISTMAS, inevitably, is the thought of compassion as man's supreme virtue. Compassion begets skill. When the heart is possessed of compassionate feelings, the will soon fashions the instruments by which those feelings may be satisfied. Pascal, one hot summer day, saw a great many people

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This is our task — to seize and hold and perpetuate the Christmastide. To live a life, and not merely a single day or season, which is delivered of prejudice and pride, hostility and hate, and committed to understanding, compassion, and good will. Then will there be no more Christian and pagan, Jew and Gentile, black and white, native and alien, or any other division, but only the human family, one as God is one, and heirs of his kingdom.

John Haynes Holmes

In the spirit of these words, the officers and staff members of The Church Peace Union and World Alliance greet our friends and members during the season of Christmas and Chanukah. We wish them joy at this festival time.

All of us are united in the search for a better world, in which the spirit of Christmas and Chanukah can find a fuller expression. A better world, where fear of want and oppression, ignorance and strife will steadily diminish. A world where hope and human decency can prevail.

We believe that insofar as we earnestly carry on our interfaith efforts on behalf of world peace, we will manifest within our individual lives the message of Chanukah and Christmas.

RALPH W. SOCKMAN,
President, The Church Peace Union

WILLIAM HUNG,
Chairman, Provisional Committee for International World Alliance

WALTER D. HEAD,
President, American Council, World Alliance for International Friendship Through Religion

ITEMS OF INTEREST

WORLD ALLIANCE CONFERENCE — TAMBARAM, INDIA

Indian representatives of the World Alliance will meet December 19-23 at Madras Christian College, Tambaram, India for their annual conference. The theme of the meetings will be peace and good will as approached from "the point of view of Communism and its challenge to the modern world". Chairman of the conference is A. N. Sudarisanam, editor of *The Guardian* in Madras. Corporate worship each day will be conducted by a Hindu, a Moslem, and a Christian.

Delegates will be divided into four commissions, organized under their respective chairmen as follows:

Poverty (with special reference to village life)
Rev. R. R. Keithan, Christian, American

Unity
Dr. Sayyid Abdul Latif, Moslem, principal, Osmania University, Kurnool

Religion
Professor S. K. Yegnarayana Iyer, Hindu, Brahmin, Pachappa's College

National Dharma
K. G. Mashruwala, Non-Brahmin Hindu, editor *Harijan*

Each commission will formulate findings to be presented to the entire conference.

DR. HEAD RALLIES UN SUPPORT

In a recent address before the Kiwanis Club of New York City, Dr. Walter D. Head stressed the importance of the American business man increasing his support for the United Nations. The UN, he said, standing as it does for peace, is the most important moveme in the world today. The business man has a very re stake in both peace and the UN; and it is high tin he claimed, that the business men of America make clear that they are really against war. While the U is not a perfect instrument, it covers a wide field a has achieved much to make this a better, peacef world. Dr Head ended his address with an urgent no that everyone actively support the UN. "You a service club members," he said, "and the UN is t greatest service club on earth. It needs you."

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jostling each other in irritation as they tried to get the same place in a hurry. His compassion got t better of him. He knew there ought to be a better wa and he was convinced there could be a better wa Wherefore he invented the omnibus. His compassi begot the skill to serve that compassion.

Is it too brave a faith to trust that if, at th Christmastime men should be moved with the co passion that is the central truth of Christmas, th would also be endowed with the ability, skill, and w to fashion the instrument necessary to serve that co passion? What compassion says ought to be, certai can be. All the peoples of the world want peace. present they are jostling each other in irritation to peace. Where are the Pascals whose hearts are mov by compassion and thus endowed with the ability invent the vehicles that will carry us to peace? M it be God's goodness to us, this Christmastime, to us be moved by compassion and peace will be had

STRUGGLING FOR PEACE

by Arnold Brecht

When Mr. Marshall, then Secretary of State, asked Mr. Molotov two years ago in Moscow after dinner in a jovial mood whether the Soviet Union had atomic bombs, Molotov, with his most innocent look, answered, "Sorry, no, we don't have them". Mr. Marshall rebuked him, "You are only saying *no* to make us believe that you actually do have them, but you don't. Molotov, Molotov, why are you lying?"

Needless to say, this is an anecdote I have adapted from an old gag. But it validly describes average American feelings of two years ago. Today, Soviet diplomats bashfully answer *yes* to similar questions; and strangely, no one now seems to doubt the accuracy of this answer, although the Kremlin would have had a great interest in planting the story. Are we then slowly awakening to the dangers of another total war?

Soviet Military Power

As a matter of fact it should not even have been necessary for us to think of the Soviet Union as a producer of atomic bombs in order to make the idea of a total war between the two great power groups extremely gruesome. As early as last February 13, Walter H. Waggoner of *The New York Times* reported from Washington that the Soviet Union had from 50 to 60 well equipped divisions, which could quickly be brought up to 150 in case of a war, while the five Western European nations had only a total of six divisions — three French, one British, one Belgian and one Dutch — to which might be added one United States division available in Germany. Five weeks later (*The New York Times,* March 20) Hanson W. Baldwin estimated the number of available Western divisions to be about nine or ten, i.e. two or three more than Mr. Waggoner had estimated. But both agreed that at present there is no realistic possibility of stopping the Russians anywhere in Europe east of the Channel. To hold the Rhine line was merely the "ultimate strategic concept", Mr. Baldwin said, toward which the Western Allies had agreed to plan; it would take perhaps ten years to carry through the program necessary to reach that desirable goal.

Their estimates of Soviet military power were even much too low, since another seven months later (*The New York Times,* October 16) General Omar N. Bradley was reported to have said to members of the Senate Appropriations Committee on October 15 that he estimated the Soviet Union now had 175 combat divisions and could raise this number to 300 divisions within sixty days and to 500 in a few months. On our own side, it was then estimated in the hearing, that with American financial help we may have "some fifteen" combat divisions in Western Europe, and that "within four years" this number might be raised to some 50 divisions. Thereafter — only thereafter — we might be able to hold "a bridgehead" in Europe.

Neither East Nor West Wants War

European common sense seems to agree that in the case of a war now, the Soviet military forces could sweep down to the Channel, and that it would take some two to four years to drive them back. That the Russians would finally be driven back no one doubts. But neither does any European doubt that in the meantime Europe will — in good part by our own bombs—be laid to ruins, and Western European society purged drastically under Communist dictatorship.

One cannot too earnestly, and never graphically enough, describe this situation that will ensue automatically if war should break out between the great powers. From whatever side one looks at it — East, West or Center — it is obvious that neither the Soviet Union nor we can want such a war. But no hope for peace can be based on this factor alone. Serious efforts must be made to avoid war being touched off incidentally, accidentally, inadvertently, but irrevocably.

The foreign policy of a great democratic country is always in danger of becoming fixed and rigid, not only in purpose, which is all to the good if the purpose is peace, but also in means, which is self-defeating. Our peace policy should be not only immutable as to its ends, but also relentless and indefatigable as to its efforts, and, even more, resourceful, flexible and psychologically alert as to its means. Like some angels strewing flowers, we should literally strew the world with practicable peace proposals, the chain effect of which is likely to be manifold. One by one we should try to eliminate the sources of those accidental events that may lead to war.

The "Safety Belt" Proposal

In this spirit we might offer the Kremlin a pact transforming the whole area from Scandinavia to Austria, from East Central Europe to Greece, from Greece through Turkey to Iran and Afghanistan, into a "safety belt." Into this area, unless it be attacked, neither we nor the Soviet Union will send military forces unilaterally, not even under the pretext of being invited by a belt country's own government, except under the direction of the United Nations (where both power groups have a veto) or by direct agreement. Then we could breathe more freely, since we should no longer need be afraid of accidental clashes along the high-tension line that now runs right through the middle of Europe.

The details of such a proposal I discussed in the October issue of the *American Political Science Review.* There it is also made clear that this idea is fully com-

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Greeting from President Truman

I have pleasure in extending greetings to the delegates participating in the Columbus Institute under the auspices of the World Alliance for International Friendship Through Religion, the Church Peace Union, American Association for the United Nations, and the Columbus Committee.

Men of good will everywhere are trying to build a peaceful and humble world. They find the task difficult and sometimes discouraging, but always challenging.

We, in America, look to the religious forces to remind us where we fall short of our ideal human relations and to help point the way to human betterment.

The endorsement of the United Nations by the churches, synagogues and other religious organizations has been a source of constant encouragement to leaders in our government.

I trust that the result of your deliberations will be to create a more widespread understanding and support of the United States Foreign Policies which are designed to maintain and strengthen the United Nations.

HARRY S. TRUMAN

THE COLUMBUS INSTITUTE

The recent Institute on World Faith for World Peace held at Columbus, Ohio illustrated the value interfaith discussions on the community level. Those attending the sessions heard outstanding addresses nationally known representatives of the three major faiths. They discussed with the speakers the application general principles to the specific needs of Columbus.

The basic exploration and work of the Institute was done in Commissions on *The Organization of Pea Community Cooperation — Support of the United Nations and World Peace,* and *The Place of Religion in t Present World Situation.* Taking part in the commission discussions and findings were representatives of su important public opinion-forming groups as the greater Columbus area, the Farm Bureau, the churches a synagogues, Ohio State University, labor, business men's organizations, and broadcasting stations.

As a result of the Institute local community leaders have decided to coordinate or at least establish cl liaison between all the organizations working for peace in the Columbus area. It is felt that such efforts will se both to increase the effectiveness of peace work and serve as a unifying force in the community.

Conference Message

Peace within the family of nations has become an essential aim of united human endeavor. Moral and spiritual in its nature, and implicit in the teachings of all ethical religions, it is this aim that motivates us in these meetings on "World Faith for World Peace". The purpose of this conference is to rouse and direct the religious impulses of men and women, in a constructive effort to cooperate with the world-wide forces now working to achieve international peace.

This conference is united in the following convictions:

Members of every religion have an inescapable responsibility to express in action their cardinal belief that, war having been rejected as an instrument of national policy by modern society, there exists the same moral obligation on the part of the individual to put the same energy and sacrifice into winning the peace that formerly existed about winning the war.

The world has become a neighborhood through the advance of communications, the growth of knowledge, and the developing concern for the economic welfare of all people: religion must transform that neighborhood into a brotherhood.

The increasing interdependence of nations makes imperative the development of effective world organization.

World organization, however elaborate and perfected its machinery, can progress toward international order only when given massive support by all peoples, as individuals and groups, and through their governments.

This conference is also united in working to attain these specific objectives:

To make widely known — by use of all the mass media of communication — those ethical principles essential to the growth of world community.

To strive for the long range goals involved in world order, even while engaged with the urgent problems that demand immediate solution. We reject short cuts or panaceas as a way to world peace.

To utilize every available resource to demonstrate, by word and action, our unqualified and spirited support of the United Nations as the surest present hope to build a free world and "to save succeeding generations from the scourge of war".

To devise means by which members of all religious faiths may work together to remove existing obstacles to world peace, to stimulate international cooperation for world order and the triumph of justice, to secure human freedom and dignity, and thus to achieve, under God's providence, a fuller realization of the brotherhood of man.

This conference reaffirms its faith that the world's peoples share these convictions and aspire to realize these objectives.

THE GENERAL ASSEMBLY AS A FORCE FOR PEACE

By HIS EXCELLENCY AMBASSADOR CARLOS P. ROMULO,
President of the United Nations General Assembly

THE GENERAL ASSEMBLY of the United Nations has often been called, and with good reason, "the Town Meeting of the World". It is indeed the world's greatest forum, the only one which affords an opportunity for a full hearing of the views of all nations on all problems affecting the security and well-being of mankind. The complaint of a humble tribe in a remote territory in Africa receives the same earnest, impartial and thorough consideration accorded to the issues brought before the Assembly by the Great Powers themselves, like the Greek problem of China.

BY MAKING IT POSSIBLE for international grievances to be aired with every assurance of fair judgment, the General Assembly serves as a safety-valve for the dangerous pressures generated by the welter of conflicts that divide the world today. The knowledge that every country can have its case heard before the United Nations is itself a moderating influence. Conversely, the knowledge that all nations, the powerful as well as the weak, can be called to account before the tribunal of world opinion serves as a deterrent to deliberate and indefensible acts of injustice.

THE GENERAL ASSEMBLY functions as a democratic body, on the principle of equal representation and equal vote. Its decisions are not subject to the veto. The small nations, standing on an equal footing with the Big Five, are in a position to temper power with moral influence. In the consideration of all the issues that come before the Assembly the intangible but pervasive force of world opinion comes into play, a potent factor in bringing about close and consistent adherence to the principles of the Charter.

SINCE THE ORGANIZATION of the United Nations four years ago, the General Assembly's moral influence has been exerted in behalf of peace with ever increasing authority and effectiveness. In the field of mediation and conciliation, it has had a number of important achievements. Among other things the General Assembly helped to bring to an end the war in Palestine, kept the Greek civil war from spreading beyond the frontiers of Greece, and forestalled the outbreak of more serious trouble in Korea. The Assembly's latest success in this field produced a cessation of hostilities in Indonesia and brought about a peaceful settlement based on the full recognition of the Indonesian people's right to independence and self-determination.

THE GENERAL ASSEMBLY'S most important accomplishments in the non-political field are no less impressive. The Universal Declaration of Human Rights and the International Convention on Genocide, approved last year, set a form of conduct in international affairs designed to make war obsolete. The present session of the Assembly has already produced decisions of far-reaching effect in the field of trusteeship and on the problem of extending adequate technical assistance to underdeveloped countries. By helping to prepare non-self-governing peoples for the responsibilities of independence, and giving poverty-ridden countries the tools with which they might achieve freedom from want, the General Assembly is striking at two of the root causes of political conflict and social instability in the world today.

IN MATTERS affecting international peace and security, the Charter of the United Nations limits the authority of the General Assembly to the making of recommendations, reserving to the Security Council the power to make final decisions. In practice this power rests largely in the hands of the five permanent members of the Council, who are vested by the Charter with the veto power.

THE BIG FIVE have jealously guarded this veto privilege, but in one notable instance they have voluntarily relinquished it. Unable to agree on the disposition of the former Italian colonies, four of the Big Five — The United States, France, the Soviet Union and Great Britain— handed the problem over to the General Assembly and bound themselves to abide by the Assembly's capacity to work out a just solution of a complex problem involving the freedom of three countries as well as the security and welfare of the international community.

THE RECOMMENDATIONS of the political committee on the disposition of the former Italian colonies justify the trust reposed in the Assembly by the Big Five. The solution worked out will satisfy the legitimate aspirations of the native populations without injury to the just interests of the states directly involved.

AS I WRITE THESE LINES, the General Assembly is confronted with the supreme test of its effectiveness as a force for peace. It is now called upon to help break the deadlock on the issue of atomic energy control and the prohibition of atomic weapons. I am confident that the Assembly, using wisely its working tools of conciliation and accommodation, will ultimately find a way out of impasse. My hope is not based on a blind, unreasoning optimism but on the certain knowledge that the peoples of the world earnestly desire peace and will in the end make their will prevail through the instrumentality of the United Nations.

ON THE POLITICAL FRONT

A Plan for Jerusalem

The world today is looking for some method by which the future peace and security of Jerusalem may be attained. The original United Nations proposal for the establishment of an international zone including all of Jerusalem and some of the adjacent area is now generally considered ineffective. Christian churchmen, as well as the Arabs and Jews, are interested in finding some way by which the places which are sacred to all three groups may be adequately guarded and administered, and made accessible to all people.

A proposal has been made that the new part of Jerusalem (actually already integrated into Israel) be officially incorporated into the State of Israel, and the old part of Jerusalem (a part of the Arab area) be similarly incorporated into the State of Jordan. This would leave most of the holy places under Arab territory. To provide for their security, this proposal suggests that all the holy places — Jewish, Arab, and Christian — be put under an *international curatorship*. This would guarantee their sanctity and provide for free access to all these shrines, and would satisfy both the Arabs in Jordan and the Jews in Israel.

An Extension of Human Rights

Human rights and human welfare of all people have increasingly become the concern of the religious forces of the world. Not only have they directly contributed in many ways to the work of the UN commission on Human Rights: they also demonstrate a special interest in the tangible advances in this area recently made. Two specific instances are noteworthy.

The first is a plan which provides for granting independence to colonial peoples and thus involves the extension of human rights. After a long and involved discussion, the Political and Security Committee agreed on a three-part plan for the disposition of the former Italian Colonies, and the Assembly approved the proposal by a vote of 48 against Ethiopia's lone negative, with nine abstentions. The plan provides that Libya shall become independent by January 1, 1952. Italian Somaliland will gain independence after ten years under Italian administration, within the UN trusteeship system. A decision on Eritrea is deferred until the 1950 Assembly session; in the interim a UN Commission will poll the inhabitants to determine their desires for future status.

A second significant UN achievement is a project in the area of human welfare which can be directed toward the newly liberated areas in Africa and also to such regions as Indonesia. The fourth General Assembly adopted, unanimously and without abstentions, resolutions that launch two programs for technical assistance to underdeveloped areas for their economic development. The proposal as voted provides for doubling the money allocated to the present experimental plans of technical assistance and for puttin them on a permanent basis. The program is also to b exanded 50 to 100 times larger than the permanen program now financed by voluntary contribution

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patible with alliances such as the North Atlantic treat that are concluded for common defense in the ever of aggression, while it would serve to guarantee th merely defensive character of such alliances. The me issuance of such an offer would have great psycholog cal effects. It might melt the ice of distrust that no freezes the effect of all peaceful endeavors.

We should also promote an internal understandi between the Western and Eastern Germans on som form of peaceful cooperation. Let them work out the understanding themselves — they are closest to t problems. Nor should we rigidly refuse to discu the withdrawal of occupation troops merely becau the Soviets have made that proposal and they are n held to be trustworthy. It should rather be our tact to state fair conditions on which we would be willi to withdraw our troops, such as (1) UN guarantee free elections in the evacuated areas, (2) UN assum tion of police functions or supervision of local pol for a transition period, and (3) withdrawal only to Rhine as long as Soviet-Polish military forces ke the Oder-Neisse line, with Stettin and Breslau. Su proposals would stimulate new hope for a satisfact solution of the Berlin issue, for instance.

Even the defeat of all past efforts to come to understanding on the control of atomic energy sho not deter us from being flexible in further propos without abandoning realism. For instance, we mi propose an interim agreement saying that, while United Nations is pursuing further its efforts tow precluding the use of atomic bombs even in a war tween the great powers, all nations pledge themse immediately not to take recourse to atomic bombin any war that would not involve at least two of Big Four powers on opposite sides.

These are not meant to be cure-all formulae. T are suggestions of steps that might be taken forth in a relentless but flexible peace policy. We sim cannot indulge the luxury of merely waiting for w the State Department is going to do. The State De ment is guided by the spirit and the will of the pe — it wishes to be so guided, and to a certain degr actually is. We all are responsible. We must open mouths, if we have something to say that might toward peace. This is our individual duty. We soon be asked what we did at a time when we m have done our part. God will ask us. History shout this question across our graves.

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Council of Europe

Many attempts to consolidate the countries of Europe have been made since the breakup of Christendom at the close of the Middle Ages; Dante, Charles Castel, Abbe de Saint-Pierre, Jean-Jacques Rousseau, and William Penn being among those who have championed the cause of a united Europe. It was not, however, until Mr. Bevin called for a United States of Europe in 1927 and M. Briand, at a 1929 League of Nations meeting, invited 27 European states to form a federation, that the movement gained practical momentum. The rise of Nazism temporarily eclipsed the subsequent effort toward Western European unity.

In 1945, Mr. Churchill outlined a Council of Europe and, early in 1948, Mr. Bevin again proposed a "Western Union." The Brussels Treaty organization of that same year led to the Atlantic Pact which concerned armaments and, on the political, social and cultural side, the Council of Europe. On May 5, 1949, a statute for this Council was signed in London by the United Kingdom, France, Belgium, the Netherlands, Luxembourg, Denmark, the Irish Republic, Italy, Norway, and Sweden. It was apparent that Greece, Turkey, and Germany, among other countries, would soon apply for admission.

Council Organization

The Council of Europe has two organs: a Consultative Assembly and a Committee of Ministers. There is also a Steering Committee. The first of these, to meet for one month each year, had its first session from August 10 to September 9, 1949, at Strasbourg; and the Committee of Ministers had twelve meetings in the same city this past November. The Steering Committee will have quarterly conferences to give cohesion to the proposals made by both basic groups. In the words of M. Spaak, first President of the Assembly, the charter countries "have now succeeded in building a truly European parliament. They have laid the foundations of a European union."

Although the Assembly is based upon the UN pattern, the members do not speak or vote as representatives of their national governments but as individuals; the debates are therefore non-official in character. Moreover, though some of the participants may not exactly express the public opinion of their respective countries, the recommendations made by the Assembly are expected to carry considerable weight in forming European public opinion and thus should pave the way for a closer unity among the nations.

It is of interest to note that the Statute includes in its membership, not "Christian" democratic countries but the "spiritual" democratic countries of Europe. This marks a definitely new approach to cooperation among the European nations, and the activities of the Council of Europe may be felt throughout the world.

The Church and Community Activities

The Columbus Institute, held just before Thanksgiving, again focuses attention on the role of the church in community efforts for peace. In this instance religious organizations took the initiative, but they enlisted the cooperation of secular groups. Locally, the Institute was a community-wide effort in which practically every sector of community life was represented. All of the educational resources of the community were drawn upon, and all of the channels of communication were involved. Catholic, Protestant and Jewish leaders — local, national and international — participated.

In this Institute the church recognized that the building of the world community is itself a community task. It involves the spiritual awakening of the community, the family and the individual and their enlistment in common action for peace.

Out of such experiences as the Columbus Institute, the religious forces are gaining valuable experience. They are learning the techniques of cooperation with the principal secular forces in the community — educational institutions, civic organizations and agencies of information.

The Church as Educational Institution

Through such experiences, the church becomes increasingly aware that in addition to being a religious institution, it is also an educational insitution, a community organization with a wide out-reach, and a channel of communication. It must know all the resources that have been developed in these fields, master the techniques, and find effective means of reaching not only that half of the population which regularly or occasionally sits in the pews, but also the other half which never goes to church.

It can carry to this other half its own views of what a practical program of peace must involve. More than any other institution it can contribute spirit, moral determination and attitudes of cooperation.

We are learning that there are two kinds of community education, both of which are indispensible. One is the scatter-gun sort, such as radio and press, which reaches people but does not involve them — though it may stimulate them to become personally involved. The other is the kind that brings in the individual as a participant, and this is where the church can excel — if it will.

Step by step the church is learning how a whole community can be inspired and galvanized into effective action for peace. Churchmen will do well to study the experiences of such undertakings as the Columbus Institute and the Cincinnati Plan, and to make use of them in their own communities. If the church in this fashion realizes its full potential in helping to build the world community, it may find that it not only has saved the peace, but has stirred itself to new life.

SUGGESTED READING

Modern Arms and Free Man by Vannevar Bush. Simon and Schuster, New York. 1949. 273 pp. $3.50 (Paper, $1.00).

An authoritative book that dispels much of the popular misinformation on modern techniques of warfare. More than this, however, it gives hope to democracy if democracy maintains its ideals and works earnestly for peace and justice. "If democracy loses its touch, then no great war will be needed in order to overwhelm it. If it keeps and enhances its strength, no great war need come again."

Changing Patterns in American Civilization ed. by Robert E. Spiller. University of Pennsylvania, Philadelphia. 1949. 176 pp. $2.50.

The inaugural series of the Benjamin Franklin Lectures, given by five scholars who seek, in the spirit of constructive self-criticism, to comprehend and evaluate 20th century civilization in the USA. The lectures trace the patterns and articulate the meanings of the American way of life at a time when its impact has become world-wide.

India, Pakistan, and the West by Percival Spear. Oxford University Press, New York. 1949. 232 pp. $2.00.

A terse examination of the present day problems of India and Pakistan. Probably as objective a survey of these countries as is possible for a westerner to make.

The Englishman's Religion: An Anthology by Ashley Sampson. Allen & Unwin, London. 1948. 122 pp. 7/6.

Practical idealism and the spontaneous expression of innate religious feeling, this anthology makes clear, is a bond that unites all peoples. Therefore, the passages quoted from Wyclif, More, Scott, Hardy, and some 80 other Englishmen should appeal to readers of every nationality.

The Creed of Buddha by Edmund Holmes. Chanticleer Press, New York. 1949. 260 pp. $2.50.

First published 40 years ago, this treatise is a classic on Buddhist philosophy.

Economic Geography of the USSR ed. by S. S. Balzak, V. J. Vasyutin, and Ya. G. Feigin. Macmillan, New York. 1949. 620 pp. $10.00.

A scholarly, comprehensive exposition of the economy in the USSR. Maps increase the value of the study. This excellent volume is one of the works translated under a project of the American Council of Learned Societies.

Sweden — Model for a World by Hudson Strode. Harcourt Brace, New York. 1949. 371 pp. $5.00.

A travel book that entertains while interpreting Sweden's "middle" way of life.

The Arabs by Philip K. Hitti. Princeton Universit 1949. 180 pp. $3.00.

A fascinating, unorthodox history of the rise and fall the Arabs, objectively written.

Viewpoints Series, SCM Press, London (distributed Macmillan, New York). 1948. $.75 each.

A series of pocket-size books that will appeal to ma churchmen. Among the titles of special interest are: *T European Spirit* by Karl Jaspers, *Christianity and t Modern World View* by H. A. Hodges, *Scrutiny of Marxi* by J. M. Cameron.

The Coming of the First World War by Nichol Mansergh. Longmans, Green, New York. 1949. 257 p $2.50.

An historical and political analysis of the struggle f power leading up to the World War I. Authoritative a readable.

An Introduction to Russian History and Culture Ivar Spector. Van Nostrand, New York. 1949. 454 p $6.00.

A carefully written volume which will be helpful to who seek background on the history and dynamics of t Soviet Union.

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A profound lecture revealing insight into the relationsh between science and religion in the twentieth century.

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An account of the author's visit to her native count revealing for its many insights into the independent a generous nature of the Yugoslavs.

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WHAT'S AHEAD?
Study and worship programs for women. Friendship Pr New York. 1949. $.50.

CHRISTIANS AND THE POINT IV PROGRAM
Social Action, 287 Fourth Avenue, New York 10. Oct., 1949. $.

THE PEOPLE TAKE THE LEAD
National Council on Civil Rights, 20 West 40th Street, N York 18. 1949.

CONSIDER THESE CHILDREN
A report by the United States Committee for the Uni Nations International Children's Emergency Fund (Unicef). 250 West 57th Street, New York 19.

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